THE Faithful Teſtimony OF ...IGH-HALL DETECTED; AND THE EXAMEN, Of the Pretences and Character OF ...WILLIAM RUSSEL, &c. VINDICATED.

? Nathaniel Gale

Part I.

LONDON:
Printed in the Year 1700.

BIBLIOTHECA

BIBLIOTHECA · BODLEIANA

THE Faithful Teſtimony OF *HIGH--HALL* DETECTED, &c.

THE different Colours, the *Faithful Teſtimony*, as 'tis called, appear'd in (when it ſaluted the light of our *Meridian*, being crept out of the Darkeſt Cranny, and vileſt Harbour for the worſt of Filth in all *Cow-Lane*) to the Eyes of thoſe Concern'd, upon the various Apprehenſions and Ideas they had of the Matters therein: it being either enfeebled by bright Rays, ſtreaming from all Parts of the enlightned *Hemiſphere*; and ſo eaſily repulſed and beat back again into the *Infernal Place* from whence it took its *Original*: Or the Eyes of the over Credulous and fondly Partial occæcated by the *Pretence* and *Obſcurity* of that *trifling* and confuſed *Piece*; have provoked my Zeal and Charity to endeavour to diſpel the Miſt from the Eyes of theſe clouded and deceived Souls, and ſet 'em in a clear light; that ſo they may not be impoſed upon; nor *Religion* ſuffer, for want of being aſcertain'd of Mr. *Ruſſel*'s nefarious and abominable Actions; and of the Baſeneſs or great Indiſcretion of thoſe that favour and uphold him.

Well might the *Author* of the *Examen* lament the great Decay of *Religion*, and the loſs of its priſtine *Purity*, when the moſt notorious Immoralities and unheard of Villanies, are extenuated and connived at; and the Actors of 'em countenanced and defended, particularly, by Two Perſons of conſiderable Name and Figure in the Profeſſion of *Chriſtianity*.

So hot a Zeal have theſe Men for their own *Syſtems*, and ſo *Dogmatically* bent to ſupport 'em; they are even ſtupified by the viollent Heat and Fury of their own Lightning and Thunder, and ſeem unſenſible, that to run Riot, and ſwim in all manner of Senſuality, is ſo much as a venial Crime: Or if they do, to be *Orthodox*, that is to Believe as they'd have, will expiate the Offence, and all their Immoralities will have no weight in the Ballance, to either *we are all ſubject to Failings*, or *they are Champions for Religion, Patronizers of the Faith, Detectors of Blaſphemous, Idolatrous* and *Damnable Hereſies of* Caſſin *and his Abettors*.

But, Sirs; Whoredom, Lying and Drunkenneſs, are certainly damnable Sins; and ten times more Infectious, Diſhonourable and Dangerous to Religion, than a Thouſand Errors of truly Sincere and Conſcientious Chriſtians. And as for Mr. *Caſſin's* Notions, they have been Proved in the *Examen* not Fundamental, nor Voluntary Errors, ſuch as he is not Wilfully Guilty of, becauſe he Acts to the beſt of his Underſtanding, all which will be farther conſidered in a Second Part, if we find occaſion for it; but here I ſhall only evidence the Truth of the Matters charged on the Doctor in the *Examen*; and Detect their Unfaithful Teſtimony.

Upon the Publication of their *Pamphlet*, the *Perſon* charged with Methodizing the *Examen*, was much offended at the *Calumnies* and the *Forgery* they had caſt upon him, which he had heard of, from ſeveral Hands, and

and thought himſelf obliged in Juſtice to vindicate his Innocency and Reputation. To which End it being abſolutely neceſſary for him to ſee the pretended *Faithful Teſtimony*, apply'd himſelf to a Certain *Perſon* he took to be his *Friend* and a *Familiar* of the *Doctors*, by whoſe means he hoped to obtain one or more of them; But how it came about, whether by his Friends Indiſcretion or Perfidy, the *Doctor* came acquainted by whom he was employ'd; ſo that inſtead of a *Book*, he received; the *Dr.* did not owe Mr. —— ſo much Service, nor did he know what Buſineſs he had with them; unleſs to Burn. An Anſwer too uncharitable, tho we ſhould ſuppoſe the *Doctor* ſenſible, that they deſerve Fire and Faggot. However it is Evident by this Denyal, he reſolved to prevent as much as he could their being Burnt before they were read, as ſome did the *Examen*; an Inſtance that ſome Men were bent to Vindicate and Uphold him Right or Wrong. But farther, that if Mr.—— himſelf would come, he would not deny him a Book or Two. But Mr. —— it ſeems rather choſe to ſend him a ſhort Letter with the Cauſes (in general) and Reaſonableneſs of his Demand, which I have obtained leave to Inſert.

Domine Ruſſel,

HUic Tabellario, quem non ita Pridem, ut aiunt, Scripſiſti Libellulum, & nomen Feciſti Fidele Teſtimonium *ad me dare ne graveris; in quo tu, ut Fama eſt mihi Librum,* Examen, &c. *dictum imputas; atque etiam me Sycophantiarum & Mendaciorum reum peragis: Itaque nihil iniquum poſtulo, quo melius liceat cauſam licere.*

Ex Domo Paterna
oppido Darking
Frid. Nonas Aprilis.

After the *Doctor* had viewed this a little, he began to fold it, and ſeem'd by his Poſture to be going from the *Bearer* without ſo much as a Word of the Concern, *who* then thought it high time to inform him of what by all the Circumſtances and Obſervation he made, ſuppoſed he was Ignorant of, *viz.* That an Anſwer was expected from him. This as he relates, put the Old Mortified Man into a violent Heat, and ſent an Anſwer as like that of a Diſturbed and confuſed Brain, as if it were hatch'd in his own; 1. That he knew not any uſe the Letter was of, unleſs to wipe his Backſide. A Grave Anſwer for a Divine, and a *Cambridge* Doctor. Had the Bearer cry'd hold Sir, beware of that, leaſt you add Fuel to the Fire, who could have blamed him? 2*ly*. That Mr. —— had beſt mind his own Buſineſs, leſt he Repent. To what part of the Letter this refers, I profeſs Ignorance. Unleſs it was none of Mr. —— Buſineſs to remove thoſe ſcurrilous Reflections, and falſe Accuſations ſo plentifully heaped upon him in that invidious *Pamphlet*. 3*ly*. That Mr. —— was an Impertinent Scandalous Fellow. All theſe Anſwers are moſt notoriouſly Impertinent, as well as Uncivil; and Diametrically oppoſite to his great Pretenſions of Sanctity and Reformation; *Nam miki quale ingenium habes, ſuit judicio oratio tua.* The Tongue is the Index of the Mind, the very Picture and Diſpoſition of the Heart. To ſuppoſe the *Dr.* to be really ignorant of the Letter, as he ſaid; is but to excuſe the Impertinence of his Anſwer, not at all the indecency and railery of it, which might well have been ſpared, and more to his Reputation; but who could have ſuſpected his Ignorance after ſo many Bounces as we have had, of his *Hebrew*, *Greek* and *Latin*. And to ſuppoſe he underſtood the Letter, will but aggravate the Caſe; then his Denyal evidently appears a Deſign to prevent

vent as much as he could, the Person vindicating his Reputation, from the Slurs with which his filthy Pamphlet endeavours to stain it.

I hope Reader, you'l excuse for intruding so long on your Patience with these Passages; I have not done it to detain you from the matter in hand, nor to expose the Ignorance of the Doctor, so much as to inform you of the Temper and Disposition of his Spirit; an everlasting Argument of his Insincerity and meer Pretences to Mortification and Holiness.

I proceed now to examine the *trifling Falshood and Disingenuity* of the *Pamphlet*, called the *Faithful Testimony of the Church of Christ, meeting at* High-hall, *concerning the Crimes charged upon their Minister* Doctor Russel.

The *Title* had been passed without any Remarks, but that I was willing to correct a palpable Error, committed either by the *Author* or the *Printer* in the word *Faithful*, which is made one word, whereas it ought to be two distinct Words, with the Expletive Particle [of] between them, to be read thus; The *Testimony full of Faith*, &c. For who knows not, that a very great degree is required at this time of day, when all the World sets up for *Virtuoso's*, and fain wou'd be thought acquainted *cum tota rerum natura*, both Moral and Divine; to pretend to set upon so impossible a Work, as to wash a filthy Black-moor white: Or prescribe a Dose which neither in *quantity* nor *quality*, is *sufficient* to have *the least Operation*, when by the *radicalness* of the *Distemper* the *whole Mass is Corrupted*; but such *Physicians* (to say the best of them) must be only booy'd up with hopes of Miracles, being sensible of their Patients *debility* to bear the *Operation* of a *more powerful* and *proper Medicine*. Instead of a *sorry Antidote*, called a *Faithful Testimony*, the *Writ Scandalum Magnatum* or a publick Tryal before Impartial Judges, would

would have ſearch'd to the quick, and convinced more, that they ſincerely and heartily deſired to make a perfect Cure; then a thouſand *Cabals* at their *Colledge* at *High-hall*; or their Teſtimony's from thence of their faithful endeavours.

Thus much of the Title, for I ſhall ſay nothing here of thoſe Schiſmaticks, who call themſelves the Church of Chriſt at *High-hall*.

They begin their *Tale* with a hideous out-cry of a *Scandalous Libel*, called an *Examen*, &c. which they ſay, contains ſeveral grievious Reflections on their beloved Brother, Paſtor, and Meſſenger, Dr. *William Ruſſel*, and charges him with very Groſs and Abominable Immoralities. Thus they raiſe the Readers expectation to have a faithful Account of Horrible Matters acted againſt their beloved Brother, by ſome Wicked and Malicious *Libeller*; the like of which was never heard of before: But hold, he's baſely deceived all on a ſuddain; for they only tell him, *they are the ſame things the General Aſſembly, meeting at Goſwel-ſtreet, had Charged upon him*, 1698. *in a Scandalous Paper, Signed by Three of their Members.*

Come *Reader*, now you have it from their own Mouths, that the Things charged upon Dr. *Ruſſel* in the *Examen* are the ſame, that the *General Aſſembly* had Charged him with before. Conſider therefore the *General Aſſembly* is a great Body of *Religious* and *Judicious* Men, who we cannot think would take ſuch grievous things upon ſlight Report; but be well aſſured of the Truth of them e're they gave them Credit; and to be ſure they would never Exhibit *them* poſitively againſt him, as things he ought to be dealt with for, and ſo not only blaſt his Name, but expoſe themſelves, and the Reputation of Religion; unleſs they thought themſelves able to make them good by Credible and ſufficient Witneſſes.

The

The *Author* of the *Examen* can't but be pleaſed ſure with the Company the *Dr.* and his *Friends* have allowed him, to help ſupport the Burthen they have caſt upon his Shoulders, and conſequently upon theirs, nay ſometimes upon both without diſtinction; as " *Scandalous Libellers, whoſe Tongues* " *and Pens are ſet on fire of Hell. Caſſinite Malice; In-* " *ſtruments of Satan; Promoters and Propagaters of* " *wicked Hereſy; Abettors and Upholders of Heretical,* " *Blaſphemous, and Damnable Opinions; want of Truth* " *and Evidence, vile Aſperſions*; with abundance more: Demonſtrations that they themſelves were pregnant with Rage, Malice and Calumnies, who could vent and throw out ſo much in ſo little Room.

But I ſuppoſe our *Brethren* of the *General Aſſembly*, when they come to be acquainted with theſe Charges, will think themſelves obliged to Vindicate their Integrity; and let the World know how baſely they are abuſed; that the Saddle may be laid on the right Horſe; thoſe vile Perſons detected, and proceeded againſt; whoſe wicked and diſhonourable Actions, till then, are, and will be prejudicial to our Holy Profeſſion.

In the mean time, if the *Authors* of the *Faithful Teſtimony* pleaſe, I'le ſhew them their own *Pictures*, in the *Doctors Glaſs*: It repreſents to 'em the frame of their Spirits " by the Rage and Scurrility of " their Tongues and Pens; 'tis in vain for them to " think they are better for *Sciſmatizing*, while ſuch Corrupt *Communications* proceed out of their " Mouths; Indications of Corrupt and *unmortified Hearts*; for out of the abundance of the Heart the " Mouth ſpeaketh: Revilings are contrary to all " thoſe Exhortations in the Goſpel; as Meekneſs, " Kindneſs, Tenderneſs, and Charity. Our Lord " a Prince of Peace; His Goſpel, a Goſpel of Peace; " his

Vindicat. of the Eabr. Church. p. 9.

" His People Peacable, Gentle, and easie to be in-
" treated; hath himself set us a blessed Example,
" not to Revile tho' Reviled; nor Threaten tho' we
" Suffer; but commit your selves to him that Judg-
" eth Righteously: And then he draws all its Rays to a point, that implies, unless you are thus qualified ye cannot expect a Blessing in your Deed: So that if your Faithful Testimony meets not with that Credit you expected; your beloved Brother says, 'tis because you are not Meek, Tender, Charitable, and in a word, not Mortified.

The *Contrivers* of the *Faithful Testimony*, in divers places of it, make a great noise, because the *Examen* is *Anonymous*: From thence they would insinuate, it is a False and Malicious Thing; that the Author was ashamed and afraid to own it; as much as to say, unless he be so Ambitious of being known as the *Cambridge Doctor*, and puts his Name to every thing he Writes, it is not to be credited; but this it seems hath prevailed with many, and been prejudicial to its Authority; not surely with any, but the byassed and the blind, who can't, or will not see better. Themselves (you hear) tell us, the Crimes it chargeth upon the Doctor, are the same that were *Exhibited* against *him* in a *Paper* by the *General Assembly*, which Paper is inserted in the *Examen*, *p.* 13. and Subscribed in the Name and by the order of the *Assembly*, by *Jo. Amory*, and *Tho. Bowes*; Which one would think the Intelligent and Impartial should Esteem, far more Authentick then the Authors Name, let him be who he will; so that this Objection must needs appear to wise Men, only a Cavil to extenuate the Authority of the Book; especially since they pretend certain knowledge of the Author.

After we are informed in the first Page, that the *Examen* contains only some old scandalous Matters formerly charged by the *Assembly*. In the Second,

we

we have an obſcure and deceitful account of a full and ſerious Examination, in the Year 1698. Of all thoſe things the Doctor was accuſed off: We are told they appointed a Church Meeting, to hear and Examine the Charges, wherein they had the Aſſiſtance of *divers Teachers* and *Principal Brethren* of the *Church* of *Chriſt*, at *Whites-Alley*; and alſo of Mr. *Ben. Morley*, and Mr. *Fran. Morrice*; that they proceeded at that time (as a Church) to hear, and determine all thoſe things their *Brother* was Charged with; and upon a full and ſerious Examination thereof, it did appear to them, the Proof Alledged was not ſufficient to prove him *Guilty*.

Now by this Formal and Specious Account, I preſume, no Man alive cou'd imagine, they had neither the Accuſers nor their Witneſſes before them, no, not ſo much as One of them; but it is very true, and yet their Conſciences can ſerve to inſinuate they had heard and examined at that time, the Accuſers and Witneſſes themſelves, of all that could be Objected againſt the *Doctor*, and ſo impoſe a Lye upon the World: What abominable Deceit is here! *Theſe* are they which pretend to *Religion*; but well thought on, 'tis that of *High-hall*: Theſe are the *Doctors Compurgators*, and who by licking their beloved Brother, proclaim their own Inſincerity to the World, and the *Falſhood* of their *Faithful-Teſtimony*.

But ſuppoſe they had heard what the Proof was, or the *Doctor* acquainted them, who was no *Ignoramus* in that Matter; and conſidered of its validity, why did they not tell us ſo, inſtead of deceiving us with Words, and endeavouring to make us believe they had the Witneſſes before 'em? And why pray did they not acquaint us wherein the proof Alledged was inſufficient to prove him Guilty; this indeed would have had ſome appearance in it. Ay, but thoſe things were not to be known by us, that

was their Senſe on't; we muſt take it on their Word; believe as the Church believes; or we had the amends in our own Hands; for to queſtion their Ability of Judging, is grand Preſumption, their Impartiality a breach of *Charity*; and deſerve an *Anathema*: And to contradict them to be ſure is a *Damnable Hereſy*.

Let none think it ſtrange I charge theſe Gentlemen with an unparalel'd ſtock of Confidence; for all the World muſt allow it too, when, beſides what I have Noted already, they are informed, that a great many of the Things have been proved upon him long ſince, and he dealt with, and confeſt, and pretended Humiliation for 'em.

But what do they mean by being manifeſt from undeniable Evidence, that the things cannot poſſibly be true, that the Prime or Firſt Evidence knew nothing of them. In the former things they tell us the Proof was not ſufficient; here they riſe a degree higher, and poſitively deny there was any thing in it: Next perhaps, they may aver, he was never Charged with ſuch Things; what ſay the *Gentlemen*, you I mean, that are ſo credulous, you'l believe 'em will ye not?

Once more, what do they mean? The *Doctor* was accuſed of picking up a Miſs of the Town; of being Drunk; and taken in her Company, all which is Recorded in Sr. *Edward Clarks* Book: And yet they ſay, they are impoſſible, by undenyable Evidence; and that the Perſons from whom the Witneſſes (Accuſars they ſhould have ſaid) pretend to ſpake them, deny they ſpoke them, or knew any thing of 'em. Well, and what can we ſay now? that Things ſo plain and Evident are deny'd, Recorded in a Magiſtrates Journal, Depoſited upon Oath, for which the *Doctor* was Fined, and paid Five Shillings for being Drunk, and the Woman committed to Goal,

Goal, why only thus much, that they are Persons of unheard of Confidence, so far from *Religion*, that they have no Regard to Truth, their own Reputation, or Common Honesty; and if people are content so to be imposed upon, e'n let 'em for the future.

I Remember indeed, one Mr. *Hore* was very Officious in this Matter, and he reported it seem'd to him impossible the *Doctor* should be drunk, by considering the time of his going from Home, upon the Word of the *Doctor*; for that to be sure must come from Him or *His*; and from the Account he received at the *George* and *Vulture*, where it was ungroundedly Reported, by some that the *Doctor* and his *Mistress* had been Drinking: But I never heard till now, it was impossible the *Doctor* should be taken in Company of the *Woman*, and had befor Sr. *Edward Clark*; this is a *Degree* before that *Gentleman*, and yet a Man of very great Assurance; who will not hesitate to say, with as grave a look as usually grac'd withall, that Drunkenness and Whoring are Virtues to the Opinion of *Caffin*; nor stick to deny that ever he said it; the very next breath, with a blush, nothing unusual to a Man of his Modesty; nor to affirm it again as Company invites or provokes him; and yet this Gentleman is one off, if not the only Credible Testimony.

But to return, if these things are so impossible as they pretend, and the real Witness deny to know any thing of them; whence is it I pray the *Doctor* and his Friends are unwilling to come to a publick Tryal? This is very unaccountable to considering Men, and must needs be a greater prejudice to his Cause then ever they'l be able to retrieve: An Innocent Man need never fear; if that don't always secure him from the Rage and Design of Wicked and Malicious Men; it must certainly administer

Peace to his Conſcience which will ſupport him under all Tryals.

Perhaps it may be enquired here, if the Things are ſo plain as we make for, why did not we appear and make them Good at their invitations. I anſwer, firſt their Meetings were appointed by order of the Church as they Call themſelves; they tell us they proceeded as a Church: Now they well knew the Perſons concerned would not own them for a *Church* unleſs *Schiſmaticks* may be called ſo; And that to appear at their invitation would be to grant them a Church, the Author of the *Examen* produces the Doctors own Words, namely, that *he would not agree the Church at* White's Alley *ſhould appoint Perſons to Confer with thoſe that left 'em; becauſe that would be to own 'em a Church:* So that if this be not a ſufficient Reaſon 'tis the Doctors, and therefore obligeth him to mete with his own Buſhel. Then all the Perſons who were to be Judges in the Caſe were of their own Chooſing; and ſuch as were not proper: tho' I will not affirm of them, *Reddent vicem ſi reposcatur.* Laſtly their Meetings were at Times and Places of their own appointing; and therefore that Freedom and Liberty could not be expected; nor the recourſe of ſo many Perſons, as were abſolutely neceſſary in the Caſe.

Theſe are the Reaſons I preſume; wherefore no Body accepted their Invitations; and theſe they were acquainted with by Perſons offended, both before and after the Firſt Meeting; and long before the Second by the Author of the *Examen*; and therefore to reſolve upon the ſame Meaſures this laſt time, they were aſſured of beforehand would not be ſatisfactory to offended *Perſons*, was plainly to tell us, they were ſo far from obliging us with a Publick and impartial Hearing that now they bid us defiance and abſolutely determined to ſhelter the *De-*

fen-

ſtir and ſtifle the Matters againſt him as much as they could.

So much for the Delivering of *Adonis*, whoſe *Chaſtity* at laſt, having been often charged to be ſmitten and entangled with the Charms of *Venus*, is wonderfully vindicated both by the *Conjunction of Impoſſible Circumſtances* and the *Inſufficiency* of Mr. *Hearſay*, and Mr. *Know-nothings Teſtimony*, from the Rage and Malice of *Satan's Inſtruments* ſet forth in a Wicked *Scandalous Libel* Contrived, Written and Publiſhed by no body knows who.

Next in particular comes on the Tryal and Delivery of Mr. *Bacchus*, a Great Crony of the Ladys, a very fit Companion, (*ſinecerere* & Baccho *friget* Venus) Look yonder he comes Do but behold the Beaſt. —There from the *Sark-houſe*, along by the *Zythopolists* Doors. Ha! What a Steering I'l warrant ye to *Jacob's* Well, to allay the *Nectar* and Qualify himſelf for the *Theater* to Morrow. How he Swags, Nay he Bows like a Bulruſh. Now, now, to the Lady! Mad--am, your Um——ble Ser—Ser—vant. See, ſee he's down. Well there let him lie, And come on Sir, let us hear how he's acquitted.

As touching the Doctors falling down in the Street which gave riſe, they ſay, to the Report of his being Drunk, divers there preſent, declare he had been many times troubled with Fits, which ſometimes ſeized him with great Violence.

What a pretty ſham Story is here! Mark it, he fell down in the Street and that gave riſe to the Report he was Drunk. No Gentlemen, that ſome of you might have done. He did not only fall down, but continued down, and at laſt was ſent home in a *Coach*, where ſome of his Friends were, who have confeſt he was Drunk, and ſmell'd ſo ſtrong of Liquors they were not able to aſſiſt him, nor car'd to ſtay for the Shame and Scandal of it. Moreover, this

this action was so far from giving the rise to it, that he can be proved an habitual Drunkard long before.

But suppose he hath been troubled with Fits, besides Mad Drunken ones, what then? It does not follow from thence, that this was one; which was the thing they ought have given Satisfaction in, and therefore had it been a Fit, why did they not produce some Persons among those many that saw him to testify it? This was very requisite and would have carried something of a Face with it; were they credible and the Circumstances agreeing: but they pretend to nothing of this Nature; and yet unanimously agree that they consciously believe it, *IT!* What? Why that this falling down was from the Distemper of his Head, and not Drinking: to which Mr. *Morley*, and Mr. *Morris* subscribe their Names together with the Congregation, as their Judgment of the whole business.

Now this is the whole Conclusion of the first Meeting, which relates only to the latter Thing, namely, his being Drunk, when he fell down; so that the Contriver of the *Faithful Testimony* shews his Cunning and Deceit, in making a great Noise of a full and serious Examination of all Things their Brother was charged with, the Proof whereof appeared insufficient; and of the Impossibility of the Things about the Constable, together with the Witnesses Ignorance, and Denyal of their knowing any thing of them; and then in omiting all in the Resolution and Determination of the Church; And all this is so jumbled together, that an undiscerning Person cannot well discover the Juggle.

So that there is no such Thing to be found in the Resolution of this first Meeting; that upon a full and serious Examination, all the Matters alledg'd against him, were not Sufficient to prove him Guilty, yet they insinuate this in the whole Account, and particularly

cularly in these Words, And because they are the same old Stores, recited in the *Examen*, we thought to have past it by in Silence, &c. And in *p.* 3. Notwithstanding, We had heard the Matters charged against him, and acquitted therefrom long since, yet we did agree to consider 'em again, *&c.*

Now the Reason of this Omission seems to be. The Persons who examined the Matter were too sensible of the Truth and Evidence of 'em, so much as to give it under their Hands, that they really believed he was not Guilty; but chose rather to single out this Crime, which they flatter'd themselves was the lattest, and most difficult to be Proved; and therefore the fitest for their Design to maintain him in his Schism, and impose on such as knew no better; for it can't be thought, had they quitted him of those Matters, the *Doctor* and his Friends would have been guilty of so great an over sight. But this they endeavour to make amends for in their second Meeting by denying all in the Bulk, tho' on no better Ground than the former.

And 'twill be well for a bad Cause if this general and Partial Information hath been the only Snare to Mr. *Steed*, and Mr. *Sharp*, in being so far concerned in the Faithful Testimony, as I find they are and come now to enquire into.

But by the Way, It is a Matter of no small Wonder how the *Doctor* procured these two *Calvinistical Antimonians* to be his Vouchers; for 'tis within the Memory of a Man, the *Doctor* affirm'd that *Calvinism* was a great deal worse than *Caffinism*, which yet Mr. *Hore* and Mr. *Jac.* pronounce worse than the greatest Immoralities; and all of them Blasphemous, Heretical, Idolatrous and Damnable. At another, if not at the same time he advised one, who asked his Opinion in the Case, to joyn with the old Assembly; for he had Thoughts too of doing it himself. But

now

now that he diſſembled in both theſe, eſpecially his Caſt at *Calviniſm*, and conſequently was in a fit, i. e. a fit of Hypocriſy, can be no queſtion, if we conſider the exact conformity there is betwixt their Doctrine and his Practice; which is far from Evidencing good Works neceſſary to Salvation. And hence indeed, it is not ſo great a Wonder, he made Choice of theſe Men, who utterly Caſhier the Law of God, and conſequently deſtroy the Diſtinction, the Legaliſt, as they call 'em, make betwixt Virtue and Vice.

Theſe *Gentlemen*, p. 6. 7. tell us *they thought it their Concernment to uſe the beſt means they could in Righteouſneſs for information in the Truth of theſe Things. i. e: Charged on the* Doctor *in the* Examen; *and therefore were deſirous to be Preſent, when thoſe Accuſations might be fairly heard; knowing it would be unjuſt to judge of a Matter on Reports, till they had obtained opportunity to hear the Charge opened, Teſtimony and Evidences examined, and the whole Affair Candidly Debated.*

There is no doubt to be made ſure, but that theſe *Gentlemen* who have thus introduced us with the juſt Methods, *Perſons* Righteouſly and Sincerely enclined, are obliged to take to *Judge* of Matters of ſo much Moment, and which chiefly concern the *Reputation* of their moſt Holy *Profeſſion*, have very well acquitted themſelves in all theſe Reſpects.

But however conſidering they are but Men, and *Humanum eſt errare*, we will not paſs without examining into their managment; and if found to deviate from ſo juſt a Rule, I ſhall not ſpare to Diſcipline them with their own *Virgâ*; and I am ſure Judicious *Chriſtians*, who are truly Zealous for *Gods* Cauſe, will not blame me, when they conſider how very prejudicial it is for *Perſons* in ſuch Eminent Stations to *Err*, not to ſay play the *Hypocrite* in ſo *Solemn* a Manner.

Now

Now as a part of the beſt means theſe *Gentlemen* could *uſe* in *Righteouſneſs* for *Information*, which they ſay, was their Concernment, and pretend to have uſed; they were obliged to take care, that the Perſons who had undertaken to prove the Things, ſhould be acquainted with theſe ſeveral *Poſtulata*.

1. Timely Notice, and Invitation.
2. Place.
3. Judges of the Cauſe.

All theſe to be ſure are abſolutely neceſſary to be done by ſuch as pretend to be Righteous Arbitrators.

Nay farther, they ought to acquaint themſelves alſo, whether their Propoſals were accepted; If not, for what reaſon Objected againſt; and to do their utmoſt Endeavour to remove them by Reaſon, if Unreaſonable, or by Compliance, if not.

If any of theſe Endeavours were wanting by theſe *Gentlemen*, unleſs impoſſible to be come at, they muſt needs act Repugnant to their own Conſciences, by contradicting the Means they inform us was their Concern and abſolutely neceſſary to qualifie them for Judges of the Matters.

In the *Examen*, they are acquainted with ſeveral Things, (*viz.*) That the Matters of Fact would be proved upon Mr. *Ruſſel*, by the *Members* of ſeveral *Congregations*; dare *He* or his *Friends*, either *Legally* or before *both Aſſemblies* call and invite them to it: That a great part of the Things he had been Convicted of, and dealt with for, at *Barbican*; that he ſtood Accuſed of willful Lying at *Goſwel-ſtreet*; and that as to the *Buſineſs* of the *Conſtable* it was Recorded in Sr. *Edward Clarks* Journals.

We muſt ſuppoſe the *Gentlemen* acquainted with theſe things, and Conſequently with the means of Information, becauſe they tell us they had ſeen the *Libel*, meaning the *Examen*. So that they might

 have

have given, or caused to be given *Publick* and *Timely notice* to those *Members* of divers *Congregations* mentioned in the *Examen*, who undertook to prove the *Charges*; that at such a Time, and Place, and before such Persons, appointed to hear, and Determine of the Matters; they were expected to appear, and make good those things they charge on the *Doctor*; where they should have free Liberty and due Encouragement. And here they ought to have given substantial Reason why they refused to let the Cause be heard before both Assemblies; and why they took such Methods as they must needs suppose would not be accepted; that so they might have used all proper means to Justifie their Proceedings, and Convince People they designed not Partiality. They might have applyed themselves to *Barbican* and been acquainted of the Truth of those Matters; as well as to *Goswel-street*, concerning his willful Lying just before he Schismatized: They might also have gone or sent to Sr. *Edward Clark*, and Examined the Truth of that Matter. and seen he was Recorded for picking up the Woman; and being Drunk, with the Deposition; but all this they neglected; and yet pretend to make use of the best Means they could in Righteousness for Information in the Truth, being sensible how unjust it is to Judge of a Matter without hearing the Charge opened, the Testimony and Evidences Examined, and the whole Affair Candidly Debated.

Nay, beyond all this, they immediately subjoyn; and accordingly (i. e. they mean according to these pretensions of their Sincere Endeavours, to search out the Truth) being admitted by the Church, to be present at that Season (*viz.* when by their Opinion the Charge ought to be opened, the Testimony and Evidences Examined, and the whole Matter Candidly Debated before just Judgment could be given) they

they heard the Matter Impartially and Judiciously Presented, Considered and Determined, which at least plainly implies thus much; that the Charge was opened, the Testmony Examined, and the whole Candidly Debated, which is Horrible Wickedness, and a mocking the Great God, as well as deluding the World.

It is true indeed, they do tell us after this, that neither the *Compiler* nor his *Abettors*, were able to make the Things good; because he knew of the Meeting a Week before, and refused to come to it.

But this, were it true, as it is not, would be insufficient to clear them from a Design of Imposing on the unwary Reader: For by the plain Sence and Connexion of the Words; no body can imagine that if neither the *Compiler*, nor *Abettors* were there, yet some of the *Accusers* were; because 'tis incredible to think the Matters should be impartially represented by any of the *Doctors Friends*; so much as to the satisfaction of these Gentlemen, who had but just before declared the unjustness of Judging upon *Reports*, and without hearing the Testimony and Evidences Examined, and the Matter Candidly Debated.

Besides their telling us they heard the Matter Impartially presented, considered, and determined; and then immediatly adding these Words, *viz.* they do also declare as things appear to them by Evident and Authentick Testimony, *Doctor Russel* is not guilty of those Vile Enormities laid to his Charge, in that Scandalous Pamphlet, is an evident Distinction betwixt that Addition of theirs and the determination they just before tell you they came to, upon the Matters, being Impartially presented and Considered: So that they stand on two different Foundations, and consequently it is Evident they endeavour to insinuate, that their Determination of the whole Affair, together with the Church as you

have it Page the 5*th*. where they are Represented to agree with them, was founded upon the Impartial Examination of the Evidences which they intimate is absolutely necessary to make competent Judges: And that besides this they verily believe the *Dr*. is not guilty from Evident and Authentick Testimony, that was given in his behalf. To say this is not their Sence, is what I contend for, because it gives themselves the Lye, and acquaints the World with their Hypocrisy, who expresly tell us, that they knew it would be unjust to judge of a Matter on bare Report, till they heard the Charge opened, the Testimony and Evidences Examined, and the whole Affair Candidly Debated; and consequently that it was their Opinion no Testimony, in behalf of the accused Person is sufficient; but both Parties must be heard, which they insinuate with all seeming sincerity imaginable, was their Design.

I come now to observe what they say, concerning the supposed Author of the *Examen*, and to shew that those very measures they took, make against them; and is a farther Confirmation of their Deceit and Hypocrisy.

Their Words are, and for him that was the Writer of it, to refuse his Appearance to shew Grounds, and Testimony for those grievous Accusations; tho' he knew a Week before hand of their designed Meeting, and was invited and desired to come to it; did evidently declare that neither he, nor the Abettors were able to make any Truth appear in those Vile Reproaches cast upon him in that Scurrilous Libel.

By this Consequence of their own drawing, 'tis manifest the Persons knowledge of their Meeting and Invitation to it were antecedently necessary to his appearance; because they make that the formal cause of it, *i. e.* of their conclusion or consequence; that

that he nor the Abettors were able to make good the things.

And as they ſuppoſe theſe things neceſſary, they muſt alſo ſuppoſe certainty as to the Perſon, and that it was his buſineſs to appear, as well as a ſufficient time to do it in, with his Evidence; if any of theſe be wanting their Inferrence is altogether Fallacious; for as heCould not do it without Knowledge and Admittance; he could not without timely notice, nor obliged unleſs really the Perſon that undertook it, eſpecially if they are directed to the undertakers. Now the Miſchief on't is, their Argument is ſubject to all theſe Diſadvantages, and conſequently is a perfect Fallacy, which will appear by enquiring into the Matters.

'Tis true, the ſuppoſed Author, as he tells me, did acknowledge he had heard of their Meeting about Four or Five Days or a Week before: But what then? It is as true he knew not of their Deſign, but was inquiſitive of the Meaſures they intended to take; for he had heard of the Matter, and Thought it was Expedient ſuch Things ſhould be ſifted out, and the Blame and Scandal be laid on the Backs of thoſe who deſerve it; for the Prejudice of Religion was never greater, nor the Cauſes more connived at, then in in this preſent Age; ſo that they have nothing to Boaſt of on that account; for what did it ſignify to know of their Meeting, and neither of the Deſign; nor that he might be admitted.

As for the Invitation they talk of, when was that? How long before the Meeting? why they tell you in their Faithful Teſtimony four Hours, indeed! What Four Hours? A huge long time! ſurely the Gentlemen could not think this enough. Yes they did; Nay and they do not only bring it in thus, He pretended the Notice was too ſhort, tho he was acquainted

quainted with it FOUR HOURS before the Meeting; but concluded from it too; that he had no real Excuſe for his Abſence but want of Truth and Evidence; Truly I think the Perſon acted very diſcreetly to refuſe to make his Appearance before ſuch unreaſonable Creatures. And I Appeal now in his behalf, whether Four Hours Warning was not altogether Irrational, pray Conſider they had no Aſſurance of finding him at Home; but if they did accidentally, can it be thought he could have the Command of ſo many Witneſſes at an Hours Warning, or two; beſides I know it impoſſible to do them all Word in that time, And therefore if they really ſuſpected him to be the Author as they Inſinuate in more Places then one, when the Meeting was firſt appointed, 'tis Evident they deſign'd to Trick and Surpriſe him, and to make that a Pretence, but was in reality a Contrivance to ſhelter the *Dr.* from Juſtice; and if they did not ſuſpect him, then 'tis as plain, they had no Thoughts of a Publick and Impartial Tryal; and yet theſe Men as you have often heard, pretend that was their Deſign: So that let it be which way it will, they were far from doing all they could in Righteouſneſs for Information; or giving the Reader a faithful Teſtimony of what they did.

But ſuppoſe this Perſon had been invited in time, they had no Reaſon nor Grounds to make the Improvement they do of his refuſing to come, unleſs certain he was the Author: For elſe he could not be obliged; nor their Cauſe receive Advantage. But he did not deny it they ſay, What then; Are there no Prudential Reaſons to be given for this? Suppoſe he was a Friend to the Cauſe, and acquainted with what the Author ſays in the laſt Leaf of the Preface to the *Examen*, *viz.* that he was not concern'd in the Controverſy; but referr'd to thoſe that were

were and would undertake it; 'twas his Prudence to put a ſtop to any farther Enquiry about him; For he might eaſily Scent the Intriegue, which evidently appeared in their enquiring after the Author, who had aſſured them the Cauſe was none of his; and ſuppreſt his Name, an Evidence he would be no farther concern'd in it; and at the ſame time wholly neglect the Means directed to, of finding out thoſe Members of ſeveral Congregations, who promiſed to appear and prove the Matters upon him.

Laſtly, Suppoſe he was the Author, yet ſeeing he aſſured them the Cauſe was not his, and concealed his Name on that very Account. But withal acquainted 'em of the Perſons whoſe Buſineſs it was, and had undertook and promiſed to defend it, on publick Notice, and proper Conditions; he is no farther Concerned, nor to be eſteemed than a Repreſenter of the Matter, in order to a publick Hearing.

Thus Reader you ſee the Great noiſe and Improvement made of ſending to the Author, and his denying to Come is vaniſhed into Smoak: So that for them to conclude he abſented for want of Truth, is a meer *non ſequitur*, and Involves their Cauſe into Deſign and Intriegue.

You have heard he had not timely Notice; nor they Aſſurance he was the Author, nor he ſufficient Reaſon to appear, when he had informed them, 'twas no Buſineſs of his immediately, and intimated he would be no farther concerned; but directed to thoſe that would; For them therefore to fix upon him, nay upon him only under theſe Conſiderations is a Demonſtration they did all they could to ſtifle the Matter, and Conceal the *Doctor*'s Wickedneſs.

And this will be more abundantly confirmed by Conſidering the Anſwer the ſuppoſed Author returned

ed 'em by M. *Jenkins* their *Meſſenger*. He told me he objected againſt the Place, Time, and Perſons: The Firſt he ſays was not Convenient; The Second not Sufficient; The Third not Proper. Had he approved of their Meaſures, or it been proper to accept of them, he had heard of their Meetings, (as he told Mr. *Jenkins*) about a Week before. What Ingenious Perſons are theſe now, that can turn this to their Advantage, and make a noiſe of a Wonderful Cconceſſion! But what follows! He ordered Mr. *Jenkins* to tell the *Doctor* and his *Friends*; that whether he was the Author or not; yet if they would ſubmit their Cauſe to be hear'd as the *Examen* requires, *viz.* before both the *Aſſemblies*, he'd undertake to produce ſufficient Witneſs to prove the Things, it Charges on the *Doctor*, upon timely notice. But all this would not do, it ſignified not a Ruſh: they proceed notwithſtanding: So Juſt were theſe *Judges*; and ſo ſincerely diſpoſed to uſe the beſt means they could in Righteouſneſs for Information. Theſe one would think, were perfectly the Actions of Madmen, or thoſe at leaſt that have no ſenſible Love of Religion, nor tender Concern for their own Reputation.

Well, as I ſaid, they Proceed notwithſtanding and draw up their Reſolutions, and Judgment of the whole.

That as Matters do now appear to the Church and to the reſt here preſent on the moſt diligent and ſtrict enquiry we could make, our Beloved *Brother Ruſſel* is not guilty of theſe Crimes, or Immoralities charged on him in the aforeſaid Pamphlet.

That is to ſay; he is not guilty of offering that incivility it relates to the *Gentlewoman* at *High-gate* tho' ſhe is ſtill alive and others that ſaw it, who will atteſt the Truth of it, when duly called: No Guilt

Guilty of the Immodeſt Action to the *Gentlewoman* in *Moorfields*; not to her in *Cloath-Fair*; not guilty of picking up another Mans Wife in the Street, and making ſatisfaction for it; nor of being left in a *Tavern* by a *Gilt*, chous'd of his Money, and pretending to be *Juſtice Underhill*; not of being Drunk ſeveral times, and ſeen by ſome that have, and by others that will atteſt it when required; not of being brought Drunk before a *Juſtice* of the *Peace*, whom I forbear to mention; in ſhort (to repeat no more of the Things) He is not guilty they ſay, of being taken in Company of a *Common Woman*, and had before Sr. *Edward Clark*, and of being drunk as depoſited upon Oath; and conſequently too, they ſay, he has not been Convicted of any of theſe Things at *Barbican*, nor deal't with for them. And all this without coming to a publick Hearing; nay refuſing to do it, notwithſtanding they have been ſo publickly dared to it, and more eſpecially by the ſuppoſed Author, when they were juſt met to hear and determine the Matter by the beſt means they could uſe in Righteouſneſs for Information; knowing it unjuſt to Judge of a Matter without hearing the Charge opened, the Teſtimony and Evidences examined, and the whole Affair Candidly Debated.

So that there is an abſolute neceſſity to conclude; that either theſe *two Gentlemen* were impoſed upon; or elſe have acted Repugnant to thoſe Methods, they ſimulate ſincerely to propoſe before God and all the World, was their Concern and Deſign; and conſequently contrary to their Conſciences; but this (I hope) I may ſay for them, they would not wilfully do; and therefore conclude they have been trick'd by the *Doctor*. However it will be a blot in their Eſchutcheon, ſo long as they continue to ſhelter him from a Publick and Impartial Tryal.

But theſe Gentlemen tell us, *page* the *6th*. that they

are greatly grieved such things should be alledg'd against the *Doctor*, who had publickly with Demonstration and sound Argument been enabled to defend, the despised way of Christ.

This puts me in mind of what Dr. *Jackson* said to the supposed Author, (as he tells me) and perhaps they are partly of a mind: He said tho' he would not justifie the *Doctor* concerning the Crimes charged upon him, yet he would Apologize in his behalf, as a worthy Instrument to defend the Cause of *God*. At another time he affirm'd that *Drunkeness* and *Whoring* were *Vertues* to *Socinianism*, *Arianism* and *Caffinism*; and that *Robert Hore* was nothing to blame, but in receding from it, and further that were all true charged on the *Doctor*, yet as before, he was deservedly worthy of a good Name in the World. To what a strange pitch of Confidence are these Gentlemen arriv'd? But some Men are very Charitable to their Neighbours about Immoralities, and Sins of the deepest dye; but can't exercise a Grain in Matters of *Religion*; the first perhaps from the instance of the *Adultress*, whom our *Saviour* commanded first of all to be Ston'd by the Innocent; the second as likely, because they cannot away with to be contradicted, and hold it as great presumption, nay, as damnable a Sin, to call their Vain and Empty Dictates into question, as the best Pope of 'em all; but notwithstanding, the People to whom they belong, if to any body; for I think a Stranger may well make that a question, will call 'em to an Account, and make 'em examples, for giving their disrespectful and irreligious Tongues such a liberty, to call those certain and indubitable Matters into question, *Chastity* and *Temperance*, in which all the *Christian* World is agreed, nay, the very Deists themselves, and make 'em more uncertainly determin'd by the Scripture, than these profound Mysteries that have

been

been Bon's of Contention in all Ages; and Patronized by ſome Men as *Pious* and *Good* as any ſince the *Apoſtles* Days. They could not more ſliely, I think, have ſuggeſted their own *Infidelity* and contempt of the *Scriptures*, I have heard before now indeed the *Character* of ſome *Gentlemen* Deſplayed, and I fear 'tis too true of 'em; which I'll give you, and thoſe the free Liberty of claiming it, who think they beſt deſerve it; 'Tis ſaid, they have ſo much of the *Notion* and *Theory* of *Religion* as to be able to *Harangue* and *Chatt* it over a Pot of *Ale*, a Diſh of *Coffee*, or a Glaſs of *Canary*, Day after Day, from one Weeks end to another, with as much *Pride* and *Oſtentation* as moſt Men alive; And that they have juſt Wit enough to *Banter* and *Ridicule* in a peculiar Way, the moſt ſincere and Pious Perſons, ſerious and weighty Matters, that don't ſuit their Guſts. They are for Governing every Body, but Directing and Inſtructing no Body, either with Spiritual Gifts amongſt their Brethren; or with *Example* and *Savour* of *Religion* in their common Converſations. So that for the Practical Part and Profeſſion of Religion, I dont hear they have any more than ſome of none of the beſt of their Neighbours. But to return,

Surely theſe *Gentlemen* muſt take the Cauſe of the *Antipadobaptiſts* to be deſperate, to pretend need of ſuch a Defender as the *Doctor*. And therefore let him be as able as he will, I cannot Apprehend that ſuch a Scandalous Perſon is fit to be employed in defending Religion, who is ſo far from living it, eſpecially by a Body of People. Nay I don't conceive how they can be Juſt to their Profeſſion to admit him. If Mr. *Jack.* does *Apologize*, 'tis ten to one but ſome Body will have ſomewhat or another to ſay to it.

In the mean time I think it is ſufficient if ſuch a Man, tho' truly ſenſible of his Wickedneſs be entruſted with the ſmaleſt Talent, I mean the very

meaneſt Place in the Church, tho' for Parts and Ability we ſhould ſuppoſe him qualified for the moſt Honourable: But the many Steps he hath made of late, excluſive of theſe Crimes, to advance, and get himſelf a Name, is an Evidence to me, he ſwells with Oſtentation and is no more fit for a Church than the Pulpet.

I Remember it hath been an old Story, nay ſtill in the Mouth of ſome People, that the *Doctor* is really reformed and become a new Creature, both in the *Church* and in his *Family*: Of this Mind are ſeveral, but amongſt them all, I ſhall only mention Mr. *Jo. Jenkins*, he having lately given this as his Opinion, it is the more Pertinent to our Purpoſe. When he was with the ſuppoſed Author, who reflected on him for Partiality, ſuppoſing he had been Zealous with others to Eject Mr. *J. T.* whoſe Caſe he ſuppoſed came ſhort of the *Doctors*, ſeeing he fell under the Charges; tho long Firſt, which was ſome ſmall formal ſort of Expiation, but the *Doctor* continued to deny the Things charged upon him; ſo deceived abundance of People, eſpecially his own Hearers, and his own Soul too, which made him the greater Scandal to Religion, and was an Aggravation of of his Sin. To this Mr. *Jenkins* in ſubſtance replied, that he Charged him falſely: For the *Doctors* People were acquainted of the former Things, and that the *Doctor* had been humbled, and had made Satisfaction for them. And as for the Truth of what he affirmed, was ſo Pert and Cock-ſure as to challenge the Perſon to make his Aſſertion Good. And a little before this the Perſon alleding the Notice was too ſhort to procure ſo many Witneſſes as that Caſe required. No replied Mr. *Jenkins*, that can be no Excuſe; Talk of a Great many Witneſſes, (Apoſtrophically) need of a great many Witneſſes to prove the Buſineſs of Sir *Edward Clark*, or any thing elſe ſince he was an *Elder*; for the old Matters

ters they require nothing, expreſſing himſelf, as tho' they were well enough ſatisfied about them; the very Words the Perſon hath forgotten, but is ſure this is the Senſe of them. And therefore call'd on Mr *Jackſon* to take notice, the Gentleman allow'd the former Matters, and required only that of Sir *Edward Clark* to be proved. Mr. *Jenkins* muſt not be thought ſo unfaithful to his Friend, voluntarily to give away ſo much of his Cauſe; but that he had good Grounds for what he ſaid, and conceived it a vain Thing for the *Doctor*, or his Friends to go about to deny them. And indeed his very mentioning the old Matters in ſuch a manner, muſt needs ſuggeſt the *Doctors* Reformation. It has been the Common Vogue among the Doctor's beſt Friends ever ſince the *Sabbatarian* Book came out againſt him, that he was a reformed Man; and therefore the Author ſhew'd a malicious Spirit to reap up ſuch old Stories, and for which he hath given Satisfaction long ſince. And I can tell you, that then a Certain Gentleman was of the ſame Opinion, with ſome others, not ſo innocent as they ought to be, who contradicts it now by ſubſcribing their Teſtimony, and ſo proclaim themſelves Men of Untruth in *Octavo*.

Let me now demand of theſe Gentlemen that pretended to be ſenſible of his Reformation, and endavoured to make it others Satisfaction, as well as that they have made it their own, in what Actions of his Life hath it been manifeſted: They ſay a Thing cannot be, and not appear. Let us therefore know wherein his Reformation is apparent? Is it in often contracting thoſe vile Actions charged upon him, and never ſincerely repenting of them; or in his ſometimes pretended Repentance, but more frequent Repetition, for little leſs than the Space of Thirty Years together, as can be proved upon him.

But more Eſpecially Gentlemen I am extream earneſt to know whether you continue your Opinion of

his

his Reformation from the Grounds he gave the Subscribers of the *Testimony*, to conclude and agree with one Consent, p. 5. that upon the most strict and diligent Enquiry they could make, Mr. *Russel* is not Guilty of those Crimes charged upon him in the *Examen*; for it cannot be imagin'd but among the most strict and diligent Enquiry they could make, the *Doctors* positive Denyal of being Guilty must be included: And consequently (if right) he hath cut off all Pretence or Occasion for Repentance and Reformation; Which very well agrees, Does it not, with his former Pretence of Repentance? Either then he repented of no Sin, reformed of no Vice; or now he is a most notorious, and audacious *Sceleste*; So that it is manifest, nothing can be justly Pleaded in his Behalf on Account of any former Zeal, pretended Repentance and Reformation.

Lastly, To keep the Matter no longer in Hand; The *Crimes* charged upon the *Doctor* are *true*; if *credible* and *Ocular Evidences* be of *Sufficient Authority*: And the *greatest part* of 'em, and the most *Flagitious* and *Criminal* too, will be *Personally* proved by such *Witnesses*; and the *rest* by those that are every way *Sufficient* and *Substantial* to *convince* all the *World* of the *Truth* of *'em*, *unless* such as are *prejudiced* and *resolv'd* to be *so*; We say, the *Crimes* charged on the *Doctor* in the *Examen*, will be all *substantially prov'd* upon him, with several *others*, if *he* and his *Friends* shall think their own *Reputation*, or the *Honour* of *Religion* oblige 'em, to submit their Cause to be Heard and Determin'd by the generality of the *Baptized Elders* in *London*; or by a competent Number of 'em equally selected; Time and Place mutually agreed upon; by the *Doctor* and his *Friends* on the one Part, and on the other by one that asketh nothing; but an Impartial Hearing, and Righteous Judgment of the Case.

NATHANIEL GALE.